

No. 187 MAY 1984

Spearhead

50p

**WHY
DID
HER
KILLER
GET
AWAY?**



Nationalist comment

WHAT WE THINK

on the month's news

Getting away with murder

The foulest murder has been committed in the streets of our capital city, yet the culprit has been allowed to go scot-free. This is the brutal reality of the incident that occurred at the Libyan Embassy in London last month involving the shooting of a young British woman police constable going about her duty. Because of the international laws concerning the immunity of foreign government representatives on embassy property, which is considered as part of the territory of the nations they serve, the Government has not felt able to take the steps necessary to apprehend and prosecute the assailant, who fired the shot from Libyan Embassy property and was most certainly a member of Libyan Government staff.

For this failure of justice, the Home Secretary has given certain explanations which, after being duly considered, must be utterly rejected. The first is that, on the advice of senior police officers, it has been decided that the circumstances do not allow the acquisition of sufficient forensic evidence to bring an effective prosecution in the courts. The second is that for such evidence to have been acquired the police would have needed to have gained access to the building from which the shot was fired - quickly following the shooting, and that

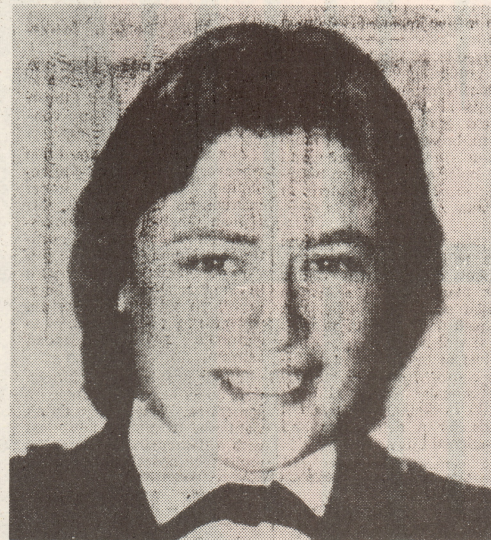
the terms of the Vienna Convention on diplomatic immunity did not legally empower the Home Office to give the go-ahead for such an entry. Thirdly, any action authorised by the Home Office over the incident had to be considered against the background of the presence of several thousand British citizens in Libya and the possibility that they might be subject to reprisals.

We may immediately dismiss with contempt the plea that some technicality of 'international law' is adequate reason to prohibit the police from entering the Libyan building. Our own domestic laws require the police to obtain a search warrant from a magistrate before entering property in the process of an investigation, but in such an emergency as a murder, where there is reason to believe the murderer may be on such a property and could be caught if the police move quickly, no-one in their right mind would suggest such a technicality of the law should prevent the police moving in on the culprit immediately and without ceremony. In the case of the murder of WPC Fletcher, a very quick radio message to Scotland Yard followed by a brief telephone message from there to the Home Office should have sufficed to enable the police to act, for the Home Secretary should have had no hesitation in suspending the Vienna Convention in such an emergency as occurred. Could anyone imagine, for instance, the Israeli Government concerning itself with the niceties of 'international law' in the event of the murdering by a foreign visitor of one of its own people?

Had the police been given the go-ahead to move into the building within a short time of the shot being fired, it should have involved no difficulty in locating the murder weapon and then, by a process of fingerprinting everyone present and of elementary interrogation acquiring sufficient evidence to bring a prosecution.

Much more worthy of consideration than the Vienna Convention is the position of Britons in Libya. Even this, however, should not have been allowed to influence Government policy. Even supposing that the Gov-

ernment had been able to do nothing effective to provide safeguards for these people, its decision to allow concern for their safety to impede the due processes of law and justice in this country was tantamount to giving the green light to any barmy ruler anywhere in the world to regard Britons on his territory as hostages in any outrageous act that he or his hirelings might commit against this country or its citizens. In that way the Government has made a potential hostage for the future of every Briton visiting or working in every unstable state in the world.



W.P.C. FLETCHER

Fact that her killer got away was an outrage

But in fact it is not true to say that the Government had no way of enforcing an insurance policy on behalf of Britons presently in Libya. We have a Royal Navy and a Royal Air Force more than capable of applying against a country like Libya whatever persuasion is necessary to bring even President Gadaffi to his senses. It is certain that no military might that country of 2 million could mobilise was any deterrent to the Government to order our forces into action to this purpose; the deterrent, such as it was, consisted of the Government's petrified apprehension of 'world opinion' and how it might react to such a healthy and natural use of force majeure. Again the example of Israel, a nation scarcely less tiny than Libya, is worth considering. That nation has demonstrated again and again, whether rightly or wrongly, that where it sees its own national interests or honour at stake, 'world opinion' can go to hell.

Since the foregoing part of this commentary was written, two further facts have been reported which make a mockery of the claim that the police had insufficient evidence to charge anyone with the murder. In the first place, it turns out that police on the spot employing highly sensitive listening devices were able to monitor the conversations inside the Libyan Bureau and from these were able to identify the killer. Also, though slightly contradictory, the police have acknowledged that they have narrowed the suspects down to a short list of two.

Whichever of these statements is true, it is quite clear that the police do have

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enough evidence to justify the detention of two Libyans pending further investigations into the murder. Why then were all the Libyans released?

The saga of the Libyan Embassy incident is one that casts little credit upon her Majesty's Government. Throughout it has acted with weakness and indecision, and this is in no way atoned for by its act of expelling the Libyan diplomats and breaking off diplomatic relations with Libya. This can only be regarded as a cosmetic exercise which, like so many in the past, has been affected to give an impression of strength when the reality has been one of appeasement.

Welcome Zola Budd!

As far as we are concerned, young South African athletic prodigy Zola Budd is more than welcome to settle in this country and run for Britain in the coming Olympics.

Her father is of pure British descent, and while the origins of her mother are not known it is certain that she is white and European — quite possibly British too. The rumpus that certain people have raised against Zola coming here and qualifying for the British Olympic team is quite ludicrous when we consider that no small number of members of that team are likely to be black and West Indian and no more fitted to represent Britain in international sporting competition than the man in the moon.

How petty, mean and despicable act it is for Labour-controlled councils like Crawley to object to Miss Budd competing in those events here necessary for her to train and qualify for the Olympics. We can be quite sure that if the young lady was coffee coloured and had just arrived off the last plane from Jamaica they would be positively drooling and fawning over her and falling over themselves to make her a national celebrity.

We hope that Zola gets to the Olympics and we hope that she wins, and if she does we will be just as entitled to claim this as a British victory as if she had been born in this country and lived here all her life. Race, and not place of birth, is what matters in international sport — and if you doubt this just ask yourself how it is that in certain events negroes consistently succeed, regardless of whether they were born in Notting Hill or Brooklyn, while Asians very rarely do, whether they were born in Southall or Calcutta. Blacks are formidable athletes, whatever their other capabilities, but they are not British athletes. We should be delighted that we have a new white British athlete who just might beat the world.

War criminal?

The recent death of Marshal of the Royal Air Force Sir Arthur 'Bomber' Harris has revived the controversy concerning the strategy of saturation air raids over Germany in the last war in which he was a leading exponent.

The raids, it will be remembered, went far beyond what was necessary to demolish legitimate military or industrial targets and were acknowledged quite unashamedly as



'BOMBER' HARRIS
Like the Germans, he was
only obeying orders

being intended to cause such a level of death and destruction among the civilian population as to shatter German morale on the home front.

The defenders of this strategy will claim that it was conceived in the same spirit as other ruthless measures were conceived — to bring the war to an end in the quickest possible time and save the greater loss of life that would have been involved in its prolongation.

That is a moot point about which there is not the time or space to argue here. The only thing that we might say is that precisely the same criteria used by the Germans to justify ruthless war measures on their part were totally rejected in the Nuremberg 'trials' as having any moral basis whatsoever.

As for 'Bomber' Harris, his defenders will argue that he was only the executor of a policy that had been decided at the highest political level; in other words he was only carrying out orders.

But the same plea was rejected when it was made by German commanders at Nuremberg. It all goes to show that the real crime that the Germans committed in the last war was to lose it, and to forfeit thus the right of being prosecutor, judge and jury at the inquest that followed.

Trouble in Spain

Things in Spain, we are told, are not going too well at the moment. The state of the country's economy, apparently, is near crisis point. There is a massive wave of industrial unrest involving those who, up

till quite recently were largely the Socialist Government's strongest supporters. So much so that Prime Minister Gonzalez recently had to deliver a 3½ hour lecture to Spain's leading labour correspondents explaining the need for "sacrifices from everybody."

In the month of March alone the country had no less than 488 strikes, involving 1.4 million workers and the loss of 22 million man-hours, a 36 per-cent increase on the same period last year. Trains and planes have been stopped, schools have been shut and local services have been disrupted as workers came out in protest against the Government's failed economic policies, which have produced the highest unemployment rate in Europe.

Well! Well! This is something of a surprise to those who believed that, with the dismantling of the old Franco regime and the coming of 'democracy' to Spain, the people of that country were about to enter a new golden age of tranquility and plenty.

Perhaps, with a high rate of employment, industrial peace and a steadily rising standard of living, the Spaniards were not so badly off under the Generalissimo after all!

Diluted poison

Those film followers revolted by the vicious left-wing and anti-British bias of the Richard Attenborough picture *Gandhi* may possibly have drawn a few crumbs of comfort from the Independent Television marathon *The Jewel in the Crown*, recently ended, which was set in the same scenario of British rule in India. *The Jewel in the Crown*, most of the critics proclaimed, set the record straight by portraying the good as well as the bad features of the Raj, and was refreshing for absence of the bias that had marked many previous films on the subject.

In fact *The Jewel in the Crown* was possibly the more insidious for the veneer of 'impartiality' that it contained. In its essential message, which was of the rightness of the cause of India's independence and the wrongness of the racial attitudes of British superiority, it differed in no way from the more obviously left-wing propaganda works on the same theme. On the other hand, by its occasional concessions of virtue to the British rulers and their functionaries, it no doubt commended itself to many oafish Tories who might otherwise have been put off by it.

One of the heroes of the serial was, not surprisingly, Hari Kumar, a British public school-educated Indian who had a passionate affair with a British nurse — a rather stupid, gawky type whose portrayal in relation to her dusky lover was clearly intended to cast him in the superior role. The moral of the affair, and that of Hari's other experiences in the story, obviously was that his British education and upbringing made him seem, and feel, more at home among the rulers of his country than among his own Indian co-racials — no doubt a strong plug for the environmentalist theory as well as a barely concealed dig at 'racialism'.

All in all, a poisonous work like the rest.

I APPROACHED BRADFORD for the first time from the north side of the city and my attention was taken by the neat rows of stone terraced houses with small well-kept gardens, often with clean white washing blowing in the wind which swept unhindered from the open moors. Factories were humming with the sounds of industry and the mills had become less Satanic and were beginning to offer the opportunities envisaged by the poet William Blake and the philanthropists of the Victorian era.

In Bradford I met councillors, of all parties, who were still steeped in the best of the Victorian tradition and who projected the philosophy of Samuel Smiles with the compassionate addition of a helping hand. I was introduced to Councillor Honest John Backhouse and to Doris, "Chairman t' Education tha' naws," and what they lacked in sophistication they supplemented with devotion, shrewdness and common sense. They believed in the principle of a fair day's pay for a fair day's work, Christianity, the choral society, and the brass band and they also had a profound belief that Bradford was the centre of God's universe. They did not refer to patriotism because that was regarded as part of the "natural law" — after all God was Bradford's first citizen and the reigning monarch was the second and they were both fortunate to live in Britain.

I was shown the City Hall, impressive in its classical construction, indeed it was the temple of their civic pride. I was assured that Bradford was the pioneer of all that was worthwhile in Education — "Forster was our MP and of course there was Margaret Macmillan." I found that Bradfordians were down to earth, compassionate, perceptive and concerned "about the things that matter", such as having two colleges of education and a university. I saw the grandeur of Bingley College of Education in its breathtaking moorland setting and I was also impressed by its far-reaching contribution to educational thinking, as indeed I was impressed by the Margaret Macmillan College.

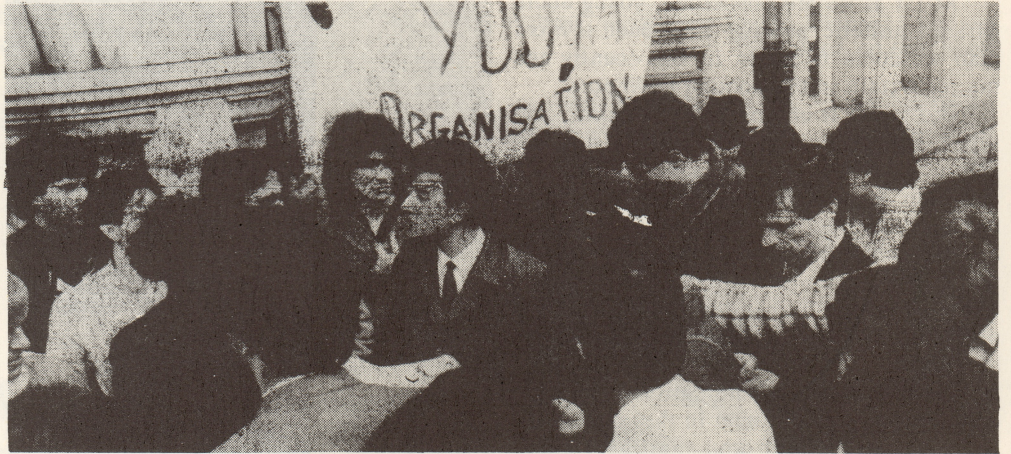
SEEDY AND RUN-DOWN

But all that was twenty-three years ago.

The terraced houses are now painted in garish colours and the washing lines festooned with Asian garments, and those once exemplary districts are seedy, run-down and showing all the symptoms of neglect. The mills are often closed and unemployment is running at 15 per-cent of the potential working population. The current council is dominated by politicians of the ilk of Councillor Mohammed Ajeeb and an assorted bevy of sycophantic multi-racial camp followers. The local traditions are likely to have originated in Delhi, Karachi or Saigon and are backed by the presence of an alleged fifty thousand Muslims and a similar number of Hindus — on the official count, but on the admission of the local education authority large numbers of non-English immigrant children are still entering the area each year. Bingley College is still situated in beautiful moorland surroundings but it is now desecrated by the filth of its south-east Asian occupants. It is no longer an esteemed educational institution but a residence for the Vietnamese overflow, with its campus marked by acts of environmental defilement,

BRADFORD: A CITY BETRAYED

A local ex-headmaster surveys the ruin wrought by multi-racialism



WE ARE THE MASTERS NOW!

**An Asian leader harangues his followers outside the City Hall.
What the immigrants agitate for, they usually get.**

old cars, broken bedsteads, dirty mattresses and discarded food containers.

The magnitude of this overall social-disorientation has left the average indigenous Bradfordian with a sense of impotence and a feeling of being a stranger in his own city. Once desirable residential areas are now the occupied territory of hostile alien tradition, reinforcing its presence by projecting the image of "a nation within a nation" and presenting an insular stance to the rest of the community.

Succoured by the ministrations of the Community Relations Department, they suck

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scarce resources from the system and thus receive a disproportionate amount of social funding at the expense of the white population. The "positive discrimination" element in the financing of projects relating to Asian education, grants and social welfare is greatly stimulated by the use of the "racist" smear and the threat of militancy against anyone who dares question it. This is the legacy of social capitulation by some white politicians who have traded off race loyalty and personal integrity for the dubious benefits of multi-racial political advantage. These race traitors carry the mark of the "political Judas",

having sold their people for "a mess of Asian pottage" and remained vociferous in the Asian cause out of fear of the social retribution which will surely befall them. There are guilty men and women in Bradford, in all the four main parties, who have made this great British city a city betrayed.

BOGUS CLAIMS

Bradford was one of those cities which suffered the perversion of illegal immigration *en masse* from the middle nineteen fifties to the early seventies. Children entering school upon the immigrant quota system were often found to be "mature" and upon inspection of their teeth were found to be in their middle twenties or early thirties. Notes given by well-meaning headteachers to prove that a child was in school attendance before visiting the Indian sub-continent for a vacation or marriage were often used hundreds of times to bring in illegal immigrants under the guise of "children in attendance".

The reader will be well aware of the many stratagems used and overlooked by the British authorities and which continue to place a strain even upon the credulity of the British people. The immigrant population was absorbed into the mills, reducing the employment opportunities for the indigenous population in the area's traditional industry. Some obtained professional posts in teaching and administration by claiming that their certificates of qualification had been lost during civil strife in India following partition.

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Their claims were usually 'authenticated' by the headman of some remote village upon the Indian sub-continent but were later proved to be suspect. Bradford had a number of Asian teachers whose powers of deception proved to be in excess of their literacy. The imbalance in favour of male immigration produced conditions for widespread immorality and the development of "twilight zones" in areas of high immigrant saturation. The obvious action to be taken upon these emergent anti-social symptoms was a policy of immigration reversal, but no; the multi-racial fraternity urged an extension of the immigration policy to include wives, proxy wives and all dependants; thus the policy of the extended family achieved the ultimate migratory glut. The full gamut of Asiatic cunning was used, in consequence to invade and despoil an enterprising, existing, indigenous community with all the voracity of an intestinal parasite. The "there is not too many syndrome" was operative among the white population, but the horror of the expansion of this alien population soon became evident and a feeling of capitulation based upon "it's too late" made a poignant, social comment upon this disaster: new faces, new cultures, new diseases and new, persistent, demands.

WHO WANTED INTEGRATION?

Integration was the new word, but who wanted integration? Not the Coloureds. "Freedom of social transfer" and other soporific noises were the platitudes of sedation, and how the white population allowed itself to be hoodwinked! The pattern of self-deception and the moment of realisation can be summarised in the following simulacrum enactment:—

"After all, they only want to be treated like us and they cause no trouble. They do the jobs which no white person wishes to do and they are good workers. Perhaps they are on social security and we have to support their wives and all their dependants, but they are British citizens. We know that they have imported diseases which were eliminated long ago in Britain, that they have larger families and need more hospitalisation. We know that they are outbreeding us and that the medical, social and educational services are under-financed, and of course their own countries are supposed to be independent and we still give them aid. I know that our Bill can't get a job and there is no place in hospital for Aunt Emma, who needs an urgent operation, because of our large immigrant population. God! Why did we let them come in?"

Bradford is now faced with an Islamic assault upon indigenous Christian cultural standards, and in particular an attempt to intervene in the organisation, administration and curricular objectives of schools. The 1944 Education Act is being suborned by the abolishing, for multi-racial purposes, of the Christian assembly and curricular religious education. Attendance of the ethnic minority groups' children in school is unpredictable for reasons of religion and public demonstrations or for purposes of extended vacation. White children's education suffers in respect of compensatory attempts to rearrange the schools' schedules to ensure that Asian absentees are not disadvantaged.

The worst area of deprivation is in schools with a high Asian population and where white children are compelled to live under an Islamic ethos and therefore suffer the extremes of deprivation in terms of their

own culture, aspirations and religion. Some schools in Bradford have 90 per-cent Asians on roll with the remainder consisting of an element of culturally dispossessed Whites and a residual sprinkling of children of West Indian origin, living in Muslim-saturated societies and impoverished in terms of their own cultural heritage. There are black councillors, black school governors and a white opportunist element within the political structure, which is prepared to subvert the indigenous political structure and to implant an alien culture from which they expect a politically advantageous maturation.

The black community now holds the political balance in Bradford, so the four major political parties have declared a consensus in respect of their commitment to programmes of "positive discrimination". Scarmanism is the "in" political concept, and multi-racial concepts are monitored in all local government departments. 'Racial awareness' courses are mandatory for all local government employees, with particular emphasis upon the teaching profession. Attempts are made in these courses to rewrite history to show the Asian and African to advantage, and historical fact is distorted to create a racially acceptable fiction. English literature and the English language are in the process of being purged to remove 'racially offensive' words, e.g. blackleg and blackmail, and within the prevailing insanity even the Brownies are in danger of being proscribed as a 'racially offensive' organisation! Shakespeare is vulnerable because of his "racist" prose in *Othello* and *The Merchant of Venice* and "racist" books like *Little Black Sambo* and *Uncle Tom's Cabin* were early victims of the terminal blow of the multi-racial axe. All opposition is silenced by the use of the cult word "racist", which in Bradford is the epithet of social annihilation.

VERBAL VIOLENCE

Verbal violence is the penchant of the multi-racialist. Councillor Mohammed Ajeeb has called, without reprimand, all head-teachers "overpaid fascists" who allow Asian children to be violated and then sweep the evidence under the carpet. The Animal Rights lobbyists who campaigned against the obscenity of ritual slaughter to provide the Muslim community with *halal* meat were dismissed as "racists" and collaborators with extreme right-wing organisations by this overweening, pedantic Pakistani expatriate. The teachers of Bradford were told that they would be dismissed if they associated themselves with the views of the writer of this article, who received the ultimate accolade by being termed "evil" by the editor of the

racially collaborationist *Telegraph and Argus*, a "gentleman" of Eastern European Semitic origin.

A vigorous campaign has been fought by the British National Party in Bradford, directed mainly against multi-racialism but also embracing the totality of party policy. We have supported the "Animal Rights Group" in their protest against the provision of *halal* meat in schools because of the barbaric, Islamic code of slaughter. We have demanded that animals should be pre-stunned before slaughter and that the cultural sensibilities of the white majority be respected. The BNP has expressed concern that those who have no compassion for the suffering of animals are unlikely to show compassion for the suffering of humans. We have also attacked the "forced feeding" endemic to the Council's 'racial awareness' courses, which are aimed at removing individual perception, and, along with the threat of professional disadvantage, attempts to intimidate employees into the acceptance of the multi-racial prevarication.

There is however a growing awareness among the white members of the public of the magnitude of the multi-racial menace which threatens the existence of our Christian culture and which seeks, in its place, to transplant an alien growth with contradictory and unacceptable tenets. Emerging is a feeling of apprehension and indignation at the self-inflicted atrocity which is burgeoning and destroying the very tolerance which motivated the original communally-induced complacency. Letters to the local press from white members of the community reflect a growth of realism and of attitudes consistent with those projected in our campaign. The reaction from the militant leaders of the black communities, the Communist Revolutionary Party and the sycophantic white multi-racial lobby, by its very vituperative hysteria, makes our case with telling eloquence and underlines the symptoms of our success.

The BNP campaign in Bradford has been fought in the face of a slanderous press, personal abuse and anti-BNP demonstrations, but by presenting a responsible public presence, declaring our policies and establishing an intellectual superiority in the press and radio we have achieved political mainstream credibility. Our slogan, "A Free Press Must Be A Fair Press", gave us access to the media and even, after pressure, induced the Semitic gentleman of Eastern European origin to agree "on certain conditions" to my writing a leading article for his newspaper. My opinion has been confirmed that activism coupled with sound policies and an assertive party self-concept can bring the BNP credibility and ultimate victory.

PUBLIC MEETING

BRADFORD

SAT., JUNE 2nd — 3 p.m.

THEME:

Preserve British customs in Bradford!

Speakers: JOHN TYNDALL - STANLEY CLAYTON - GARNETT

Those wishing to attend should rendez-vous outside St. George's Hall, Bradford, at 2.30 - 3 p.m.

WAR CRIMES IN PERSPECTIVE

IAN SLOAN takes a look back into history



NAZI LEADERS AT NUREMBURG

Had the Allies lost the war, would they have deserved any less to be put on 'trial'?

TRYING to obtain clear, unbiased information on anything to do with the Second World War can prove most difficult, especially if the only literature available to students of that period is that which is distributed through the large publishing houses.

The manner in which left wing authors feel dutifully obliged to vilify anything and everything not conforming to "Socialist ideals" is matched only in its nauseating nature by the blinkered and narrow minded literature produced by those of the Tory persuasion. When reading publications on the Second World War produced by these two supposedly different schools of thought, separating the facts from conjecture, fanciful

thinking or even downright lies can prove an immensely time-consuming task.

The personal views and prejudices of these "Court Historians" are allowed free flow, with the issue of war-crimes providing them with an opportunity for their thinly disguised hatred of the Germans to go positively unchallenged.

Fortunately, revisionist historians have now produced some excellent works exposing the lies and distortions that have been consistently rammed down the throats of the gullible, with *Spearhead* having a long and distinguished record in communicating these revisionist works to a larger audience.

We could perhaps accept the Allies

adopting the role of Judge and Jury over a completely defeated and prostrate Germany if, as numerous war films depict, these Allies had conducted themselves throughout the war in a wholly honourable and civilised manner. The facts, however, as we shall see, contradict this supposition.

WAR 'TRIALS'

The idea to hold "trials" after the cessation of hostilities seems to have been mentioned publicly for the first time after the Tehran Conference, held in November 1943.

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According to Elliott Roosevelt, son of the then American President, who was present at this conference, Stalin had announced "the importance of bringing the swiftest possible justice to all of Germany's war-criminals, justice before a firing squad, dispatching them as fast as we capture them — and there must be at least 50,000 of them." Churchill was apparently shocked at such forthrightness, declaring that "The British people will never stand for such mass-murder without a proper legal trial." The American President apparently hid a smile on hearing Stalin's proposal but, after noting Churchill's discomfort, suggested with a rather perverted sense of humour that instead of summarily executing 50,000, the Allies should settle on a smaller number, say 49,500?

Stalin, however, would not let the issue rest, and anyway he was "hugely tickled" at Churchill's dilemma. Only when Elliott Roosevelt informed him that ordinary Allied troops would probably settle the issue not just of these 50,000 but, hopefully, hundreds of thousands more Nazis, was Stalin eventually placated. The outcome of these talks was, as we now know, a compromise. Stalin got his mass-murders and Churchill got his 'trials'.

At this point I should like to turn the reader's attention to the conduct of the Allies, who, in preference to allowing neutral countries to conduct these so-called 'trials', had deemed themselves fit to punish those whom they considered guilty of war-crimes.

Only six months before the Tehran Conference took place 5,000 bodies were discovered buried in the Katyn Forest near Smolensk by the German occupying forces. Each victim had been murdered by a single revolver shot in the back of the head. The bodies discovered were 5,000 of an estimated 15,000 Polish officers captured by Russian troops in their invasion of Poland in 1939. These officers were regarded by the Communists as belonging to a class quite unassimilable to the new "Socialist Order" and were consequently liquidated.

Representatives from neutral countries were invited by the German authorities to see for themselves these results of Communist barbarity. With incredible breathtaking effrontery, the Soviets tried to blame the Germans for this atrocity and even went so far as to insist that German leaders should face charges for this crime at the 'trials'. Only at the insistence of the British and Americans, who were worried that the 'trials' would be turned into a complete farce due to the overwhelming evidence of responsibility, did the Russians eventually drop the idea.

CONCENTRATION CAMPS

Due once again to the veritable deluge of propaganda pumped out by our schools and television, etc., the words "concentration camps" and "Germany" are inextricably bound together. Germany did indeed have concentration camps, which served a purpose the name suggests — that of concentrating an undoubted hostile minority into institutions where the authorities could supervise their actions. This policy adopted by the Germans was no more or less inhumane or evil than the American policy of placing all its citizens of Japanese birth into its own concentration camps and the British policy of doing likewise with Germans and Italians. Both

minorities were a potential threat to both German and Allied security respectively. "Ah!" some will bleat, "but the German camps were in actual fact extermination camps!" I would refer these people to Arthur Butz's brilliant book *The Hoax of the Twentieth Century* (not available in "good" bookstores), which anyone who still believes in the myth of "Six Million" after having read it must be extremely naive — if only for imagining that the Germans would deliberately liquidate a valuable labour force so necessary in total war. Of the many qualities Germans possess, both good and bad, stupidity is certainly not one of them.

In order to return to the conduct of the Allies during the war let us again take a brief look at the activities of our Soviet allies which, as you may be aware, are not rammed down our throats week in, week out.

In Nikolai Tolstoy's magnificent book *Victims of Yalta* (available from Corgi books, price £1.95) he informs us of the unpardonable complicity of British and American troops in the handing over of more than one million Russian men, women and children to face death, torture and slave labour camps. The fate destined for these people was due either to their desire to rid their mother country of Bolshevism, or as in many cases, simply because they had been "tainted" by a lifestyle outside the "Socialist Paradise". In Tolstoy's book one brilliant passage which remains vividly imprinted on my mind is a description of British soldiers being ordered to fix bayonets and force women with babies onto trucks to be handed over to the Soviets, with their menfolk unable to protect them having laid down their arms after receiving repeated assurances from the British that they would not be handed over to the Communists. Many of the British soldiers ordered to carry out this cruel and deceitful operation openly wept as their captives huddled together in groups refusing to go voluntarily and some even opting for suicide. Most, however, after sufficient prodding from the bayonets, were eventually handed over to the NKVD.

It should be kept in mind that these British soldiers would insist, and rightly so, that they carried out this distasteful operation only because they were ordered to. If, however, the Nuremberg rules were applied to the victors and not just the losers of the war, these soldiers would undoubtedly be condemned at the very least as accomplices to murder. To suggest, as the British Foreign Office tried to do at the time, that these Russians must be handed over to the Soviets as traitors deserting their homeland when its borders were being threatened is an obvious nonsense. A large proportion of these Russians were not even within Soviet borders when war broke out, as they were forced to flee during the terrors of the Red Revolution, especially the Cossacks, who were an intensely brave and patriotic people. Those Russians, Cossacks or otherwise, who wished to free their country from the alien elements that had seized power there quite rightly assessed that Germany was the only European nation that was capable of, and desired, the elimination of communism, and consequently offered their services in pursuit of this goal.

It was only Himmler's irrational and narrow outlook that prevented a "National" Russian army from being formed, perhaps of nearly one million, which while not

mechanised could still have proved to be a most formidable force in the war on communism. In return for freeing Russia from the grip of communism, it would have been a small price to pay for the Russians to provide Germany with an agreed amount of living space which the National Socialist State so obviously desired. In the event, however, Himmler insisted, at best, on the Russians being divided up and led only by German officers, or, at worst, as being used as forced labour, thus causing a great deal of unnecessary animosity. The fate that eventually befell these Russian patriots was both a tragedy and a crime.

WHAT IS A WAR CRIME?

When we try to define what war crimes are, I think it would be fair to say that they are actions that cause either unnecessary or excessive suffering to their victims, especially if the victims are civilians — although what is unnecessary or excessive might prove hard to define. But if one had to select an unnecessary and excessive act perpetrated against civilians, Dresden would have to rank as one of the most obscene acts to have taken place during World War II. That Dresden was militarily insignificant is beyond dispute. The air attacks in which British and American aircraft took part were to achieve one single objective: to instil terror into the ordinary German population. This objective was achieved with 135,000 innocent people slaughtered in a horrific firestorm that the mind must find hard to imagine. Suffice to say that 3,000 tons of bombs including 650,000 incendiaries generated sufficient heat for dead bodies actually to melt into road surfaces.

To those who wish to know more about the events surrounding this atrocity I would recommend *The Destruction of Dresden* by David Irving, available from Futura Books at £1.25.

As one more example of Allied conduct during the war, I should like the reader to consider the American decision to drop the Atom Bomb on Hiroshima and Nagasaki. The reason given for this decision is that it brought the war to a speedy halt, thus preventing in the long run a greater loss of life. I would not dispute this reason but would ask the reader what kind of treatment he thinks would have been meted out to the Germans if they had developed the bomb first and given the same reason for using it on Britain!

The purpose of this article is not to accuse the Allies of being murderous barbarians. I am merely trying to demonstrate that in total war all nations are capable of perpetrating what would usually be unthinkable acts. Important lessons are to be gained from World War II, and two of those lessons are that when nations become embroiled in total war victory will ultimately go to those who prove to be the most ruthless, and that only the losers will be accused of 'war crimes'. For the victorious nations of World War II to continue their sickening displays of moral self-righteousness in continually reminding Germany and her people nearly 45 years later of their 'guilt' and 'crimes' is inexcusable, especially when those people are constantly reminded of the price of defeat by that unsightly and artificial scar that cuts their country in two.

Nationalism and Christianity

They should not be seen as incompatible, says NOEL A. HUNT

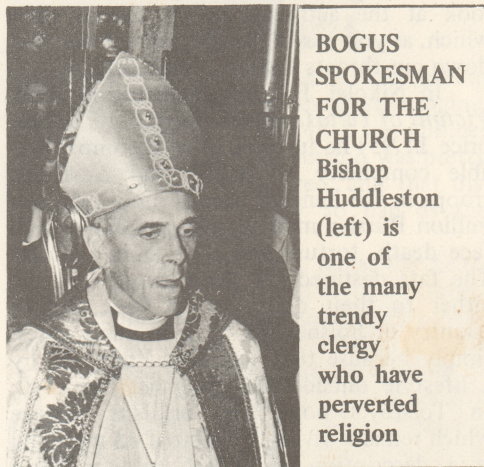
A LETTER in the January *Spearhead* expresses the view that "our children must be taught moral values" but goes on to say that it would however be most contradictory for us nationalists to advocate enlightenment "in the Christian faith as a basis for morality." The writer gives as his reason: "Christianity is inextricably bound to the Marxist concepts of universal equality and multi-racialism, which naturally promote widespread miscegenation."

My dictionary defines Christianity as "the Christian faith, doctrines of Christ and His apostles . . ." These doctrines are of course set out in the Bible. This contains not only the words of Christ Himself but various Epistles by the Fathers of the Church. With great respect to the writer of the letter in question, a study of the doctrines of Christ and His disciples will provide little material to support his allegations.

On the issue of universal equality we read of the slave being instructed to return to his master and to be content with his lot. Christ Himself is quoted as saying that "the disciple is not above his master nor the servant above his lord." He is further recorded as laying down that men should render unto Caesar — surely the personification of supreme inequality — the things which are Caesar's. In neither of these cases is there any hint of dissatisfaction with affairs as they were in His day, or of the egalitarianism so fashionable today. In the Acts of the Apostles and in the Epistles to the Colossians and Ephesians servants are again directed to be subject to their masters. In none of these writings can support be found for the allegation that Christianity "is bound to the Marxist concept of universal equality." On the contrary, both our Lord and His apostles seem to have looked with approval on a hierarchical and strongly stratified and authoritarian society. In spite of the efforts of the men of goodwill and the social scientists, we still have many relics of such a society in Britain. Long may they last. It is true of course that with our usual hypocrisy we pretend that this is a classless and raceless society, but it becomes more obvious every year that this is not so.

On the subject of inequality, we may also note that the Biblical sources contain little comfort for the feminists. Saint Paul categorically instructs women to subject themselves to their husbands.

Turning to multi-racialism, it seems equally difficult to show from the Bible that either Christ Himself or the early Church fathers were in favour of it. It is true that we are told that the Gospel is to be published to all nations, but it is not apparently intended



BOGUS SPOKESMAN FOR THE CHURCH
Bishop Huddleston (left) is one of the many trendy clergy who have perverted religion

that all should take up the teachings or benefit from them, except indirectly. Christ Himself said, "I am not sent but unto the lost sheep of Israel." It seems therefore that unless it can be shown that, for example, a Dinka or a Kikuyu is an Israelite all that the Christian is required to do is to see that they are informed of the existence of the Christian religion, but with no attempt being made to convert them to it. In fact Christ specifically instructed the disciples that they were not to go into the way of the Gentiles nor into any city of the Samaritans. They were to confine themselves to the lost sheep of the House of Israel. These orders can hardly be construed as encouraging multi-racialism.

CHRIST NOT AGAINST RACE

That Christ was conscious of racial differences and saw nothing wrong with them seems clear from the incident of the Canaanite (or Syro-Phoenician) woman recorded in two of the Acts of the Apostles. It will be recalled that Christ at first declined

With reference both to this article and the letter to which it refers in its first paragraph, we must repeat again what we have often said: that our magazine believes in a free and uncensored debate between both Christian and non-Christian supporters of the racial nationalist point of view. It is our belief that the nationalist movement needs both and that both should be free to express their views. Such a free exchange of views should never be allowed to become the cause of a political division between both schools of thought, for that would be disastrous and exactly what the enemies of nationalism want. As will be clear to the reader, this article contributes to the debate from a decidedly pro-Christian viewpoint.

to heal her child on the ground that "It is not meet to take the children's bread and to cast it to the dogs." In other words, his powers were to be used for his own people only. We may add that such an attitude is perfectly in accord with present day "world opinion"; it is only the white man who pretends that all races love each other. Reading the account of this incident in the Acts of the Apostles, it is noteworthy that the woman herself accepted this rejection on racial grounds as reasonable, simply asking as a favour a crumb from the children's bread. As an act of grace and not because of any right to it which she had, Christ accepted her plea and healed her child.

These instances are all drawn from the New Testament. The Old Testament is of course even more explicit and outspoken in its condemnation of every sort of racial admixture.

From the New Testament instances quoted, it would seem that there should be nothing repugnant to a Christian in a strongly structured society with clear social divisions and founded on a purely racial basis. Left to themselves, men will automatically set up such a society. Christ and the Apostles found such a society perfectly acceptable. Consider for instance the clear division of society into Roman citizens and others revealed in the account of the attempt to scourge St. Paul. It could not be done because he was a Roman citizen. Further, as a Roman citizen he had the right of appeal to Caesar. This is élitism with a vengeance. Today élitism is one of the dirtiest words in the extensive vocabulary of abuse used by the social scientist. At the time of which we write it was accepted as right and proper. It is perhaps worth noting that with this restricted franchise Rome ruled the world. Once the franchise was extended to all, some centuries later, Rome collapsed in a multi-cultural, multi-racial mess strongly reminiscent of Britain today.

Perhaps enough has been said — there is much more of course — to show that neither Christ nor His apostles advocated multi-racialism or miscegenation. The New Testament does not approve of those things and the Old Testament categorically forbids them.

It is of course true that today's church leaders are at one in their sickly worship of the under-dog and a determination to ignore not only the facts of human nature and the wishes of the average man but the teachings of their Master. For this they are to blame, not Christianity.

Our children must of course be taught morality. "Without a dream the people perish." For racial and historic reasons these teachings are best grounded in the Christian faith: the faith as revealed in the New Testament, not in the trendy mouthings of ecumenical clerics. The remedy seems to lie in getting rid of those who pervert the Christian religion rather than abandoning the faith itself.

Any such attempt will of course be opposed, mocked and denigrated by nearly all the leaders of the churches, the media, those who earn a living by writing and talking and every social scientist, humanist and 'man of goodwill'. With all of them seen to be opposed to any attempt to change today's multi-racial and ecumenical church, it should be clear to the people of Britain as a whole that such a change is urgently necessary.

THE WELFARE STATE: WHICH WAY FORWARD?

BRITAIN'S WELFARE STATE, conceived in the early 1920s and blueprinted in detail during the second world war, has long been due for a fundamental overhaul and it appears that this is now what it is going to get, if we are to believe the word of the Secretary of State for Social Services, Norman Fowler. The vital question is: will the reforms introduced be determined by a prudent and farsighted view of the national interest or merely by considerations of expense-pruning interwoven with party politics?

Let us review the basic facts that have given rise to the present search for a new direction in social welfare. The most important of these is that the social services now cost the nation £37¼ billion every year, or about 30 per cent of all public spending—or, to put it in terms perhaps more easily understood to the elector, £30 a week for every Briton currently working.

Of this, £16¼ billion (or 43.3 per cent) goes on pensions, and that proportion is likely to rise in the longer term, as the low birth rate of the 1970s and 1980s will mean that by the end of the century a smaller portion of the populace employed and earning will be supporting a larger portion of elderly and retired.

Finally, the whole social service system has today become both inflated in its bureaucracy and impossibly complex. The administration of the system alone costs £1.6 billion, but perhaps more urgent is the fact of gross injustice in the benefits it bestows, too much of these going to the wrong people and too little to those who should have the greatest claim on them.

Who belongs to the first and who to the second of the above two categories is, of course, something upon which not all of us will agree and is likely to be influenced by one's own ideological viewpoint. Those on the left will no doubt say that the first criterion should be one of need, with that part of the population that is most 'deprived' being the one that should qualify for the greatest help, and with little concern for whether the deprivation is brought about by pure misfortune or deserved by idleness, fecklessness or incompetence. In contrast will be those attitudes to be found in the ranks of middle class Conservatism, which set a high premium on individual self-reliance and which in their most extreme form are hostile to any concept of social welfare at all.

Before we can make any valuation of the needs of Britain's social welfare system in the future, we must first examine, as Nationalists, our own criteria of the worth of such a system and what priorities should

by JOHN TYNDALL

govern its administration. In this regard we might start by asking ourselves what should be the basic ethos of social welfare—indeed whether such a thing should in fact exist.

Social Darwinism

Opposed to the whole concept of social welfare is the idea of social Darwinism, which postulates the law of the survival of the fittest as the highest social good. Just as that law must govern the evolution of nations and races, so the thinking of the social Darwinist goes, it should in the same way govern the interplay of social groups and individuals within the same nation and race. With no state services to help those most in need, the best will survive and prosper and the weakest will go to the wall. The genetic effect of such a process will be one that will steadily improve the quality of the nation's population, while the moral and economic effect will be to make everyone, at whatever end of the social scale, work harder and use their abilities to the utmost.

Such a view is bound to evoke an outraged emotive response from the conventionally 'liberal-minded' as indeed from the whole gamut of professional humanitarians, both sincere and not so sincere. I feel,

however, that the emotive standpoint is not the best one from which to criticise this view of social welfare; there are essentially practical reasons why it should be rejected.

First and foremost among these is the incompatibility that must exist between the application of the Darwinist principle on an international level and its application on the social level as between groups and individuals within the same nation, race and state. In the struggle for survival that can be seen between all forms of living creatures, the human not excluded, those will survive best which can develop the greatest degree of social cohesiveness between their members. The herd instinct that leads every variety of animal species to act together in times of danger, and without which so many of those species would long ago have become extinct, has become manifest in those human tribal groups which have best endured and survived the storms and stresses of history. From this we may deduce a simple moral: that there cannot be national survival, least of all national success, well-being and prosperity, without social order within. The unfettered pursuit of individual self-interest, without regard for its effect on one's neighbour, is of course wholly irreconcilable with social order.

It is on this fundamental issue that the case for Classical Liberalism collapses. To the classic liberal, society is created to serve the individual—not the race, not the nation, but only the individual; but the most cursory glance at history tells us that no nation or state would have survived for five minutes had it been governed and organised according to that principle. Every nation and state with the capacity for survival has achieved some degree of social order and instituted some social ethos, binding every individual citizen in loyalty and unity to every other citizen.

The probable origin of the word 'Socialism' is to be found in nothing more than that concept, and were Socialism to signify nothing more than social order and the acceptance of mutual interdependence between individuals living within the same nation and state—embracing, as an extension of that, national responsibility for the welfare of all within the nation—Socialism would not be the objectionable term that it has today become.

But, the Conservative will protest, is that not the trouble with our present situation? Once we accept the idea that the nation and society are responsible for the welfare of every citizen, we remove from the citizen the inducement to better himself and survive and get on by his own efforts. Is

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LORD BEVERIDGE
Originator of Welfare State

SOCIAL WELFARE

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not the present softness of so much of the population a direct consequence of this social welfare coddling, which spares the individual the hardship of having to suffer the effects of his own irresponsible actions—or simply his inaction? To foster a stronger population, must we not depart from this idea and drastically reduce the benefits to be obtained from the welfare state, if not dismantle that state entirely?

To those who want to see a stronger British race, and as part of that to remove the many soft options that make this country a paradise for the loafer, the loser and the ponce, there is much that is attractive in this argument—and I count myself as one of those who appreciate its attractions. As an argument it indeed makes a valuable contribution to the debate on what our social ethos should be. Without any doubt, it will be to the advantage of a nation not to discourage the energy and initiative of its most talented and go-ahead people, but to offer those people the greatest possible personal inducement to exploit their talents to the full. Likewise, it will be equally to the advantage of a nation to maintain real deterrents to idleness and slackness, and as part of this to prevent such social welfare as it dispenses becoming a substitute for honest work. For purely genetic reasons, if nothing else, it is necessary that we allow to operate those natural social and economic dynamics that enable the best to rise to the top and to attain the means, among other things, to procreate their own kind to the greatest possible degree; conversely, it is necessary that we apply the severest limits on the means for the procreation of the least fit amongst us: the idle, the anti-social, the criminal and the congenitally stupid. It is this perfectly sound principle that has led many to find justification in the workings of *laissez-faire* Capitalism, for, they will say, by means of Capitalism the Darwinist law will operate in the economic sphere, allowing the successful—and by that token the best—to rise to the top.

While being able to endorse perhaps 90 per cent of the reasoning behind this argument, I find I must nevertheless reject its final conclusions, and in this rejection there are two reasons that are paramount.

The first is that by the nature of the Capitalist system as it is presently constituted there is no guarantee, as supporters of that system suppose, that those who become the most successful will be the most deserving of success. Our present society is filled to overflowing with examples of people who have become millionaires by means of business activity which casts not the slightest credit on themselves nor in any way promotes the national good. These include usurers, property sharks, despoilers of the urban and rural landscape, barons of the gutter press, traders in obscenity in films, the theatre and



NORMAN FOWLER
Planning changes

literature, many varieties of speculator and stock market spiv and a host of other operators who grow rich while keeping just narrowly within the boundaries of the law. Our Queen's Birthday and New Year's honours list reflect our contemporary criteria of what constitutes the successful and the good in the titles and awards that they shower on every manner of worthless specimen by mere token of the fact that he has done well for himself within the existing system and, perhaps, booked his place by contributing munificently to party funds!

Changes needed

For economic success to become even approximately synonymous with personal worthiness and fitness, there must first be a series of economic and social changes in Britain that are nothing less than revolutionary. They would have to be accompanied by changes in our whole outlook and values as a nation, and would at least partly require substantial changes in our laws as well.

And exactly the same criteria would have to apply to our assessment of what constitutes 'failure'. This is vitally important when we come to talk about imposing penalties upon the feckless and the workshy—for we first have to be sure in our minds exactly who they are.

One of the strongest currents of opinion running through the Tory Party and a factor influencing present thinking about reforms in the social services is the desire to tighten up on dole and social security benefits so as

to discourage the state sponger. That would be all very well in an economic environment in which the nation was willing and able to provide work for every man and woman who sought it. Then it might be fair to deduce that those who remained out of work year in, year out, while being medically quite fit for work and unable to provide evidence of any other special circumstance that rendered them exempt from work, were indeed state spongers. As everyone knows, that is not the happy condition prevailing in Britain today. With large parts of our country now rendered industrially derelict as a result of appallingly misguided economic policies by one government after another, and with vast legions of people living in those areas who want nothing more than to be able to get back to work but are presently thus prevented by factors entirely outside their control, it is the worst possible time to talk about reforms in our system of social benefits which will penalise those who are idle and, by implication, 'failures' within the context of present-day Capitalist economics.

If we are to reap the desired fruits of the social and economic dynamics whereby the best and fittest survive and prosper and the least desirable elements of society go to the wall, we must first achieve those fundamental changes in the British system whereby success is the reward for genuine merit and failure the penalty for those human vices we want to eradicate.

From these considerations we may deduce that Social Darwinism constitutes a principle that has some validity and some value in a society that is properly ordered from the very beginning, with work for all who want it and with the greatest financial rewards going to those who serve the greatest national good, but that in the society of the present it would be the harbinger of gross natural injustice and a recipe for mass discontent and even civil war. This does not mean, however, that we would be safe in allowing Darwinist principles to have free reign entirely. In the best ordered societies there has to be some place for a 'welfare state', albeit one hardly recognisable to us today. In this lies the second of the two reasons why we should stop short of full Social Darwinism.

To begin with, there will always be those in need of care but not through any shortcomings on their own part, the most obvious of which are the very young not yet ready to work and the elderly who are past work. Though the Social Darwinist will say that provision should be made for these by members of their own families and, in the case of the latter, also by savings and investments made during their working lifetimes, this cannot possibly cover all cases of need that actually occur. Nor, of course, does it cover the need of many of those who are incapacitated through accident or illness that was not their fault.

While there are obvious ethical factors arguing in favour of the support by the state

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of these categories of people, we may render these ethical factors redundant by simply recognising the political reality that in a modern Western-style civilisation such people have to be taken care of as an indispensable condition of social cohesion and national unity. The limits of application of the Social Darwinist principle are the limits that civilised people will accept, and no political leadership mindful of safeguard its support base can afford *de facto* to stray beyond those limits even were its theoreticians and ideologists to provide the most cogent reasons for doing so. The neglect of any substantial portion of society that cannot by wide consensus be seen thoroughly to deserve that neglect will provide the seeds of national division that are the nourishment to every would-be political subversive, opportunist and crook with an eye to the half-chance. This is precisely the lesson that the Victorians never learned, and which their failure to learn made certain that the social, moral and national order of their day, with all its admirable features, would eventually collapse.

Thus we see that the natural struggle of the species that occurs at the level of individuals within a nation must at a certain point be tempered and contained so as to give that nation the unity and internal harmony necessary for it to survive at the higher level of the struggle for world power.

Both the contemporary left-wing and right-wing criteria of social order and justice fail to strike the right balance in this regard, the first because it is orientated excessively towards the protection of the useless and the unfit, and the second because on its soil are nourished the seeds of social strife and national fragmentation which are the guarantors of international impotence.

Repeat of errors

From all that we have heard so far of projected government reforms of social services, it would appear that no such enlightened view of social welfare will prevail, and that in those reforms adopted we will see a repeat of all the errors of the old Right, softened here and there by concessions to the old Left. One of the danger signals in this regard is the talk, for instance, of a re-think about child benefits with a view to greater priority towards those in 'greatest need'. What this means in simple English is that those families liable to produce the children of greatest ability will be penalised in order to give greater help to those producing the children of least ability—a sure recipe for further genetic decay. Far better at the moment to leave child benefits the same for all children of **British race**, until such time as unemployment has been eliminated and the whole system of financial rewards and penalties restructured, then to adjust child benefit in such a way that the greatest breeding of the best children will be the likely result.

Another area due for review is that of unemployment and supplementary benefit,

with the likelihood being that both will be reduced in the interests of economy and to encourage greater incentive to find work. As I have already made clear, the introduction of such cuts in the present climate of mass unemployment is morally wrong and politically suicidal; only in a climate of abundant job opportunity could it ever be a practical and just measure. Even then it would be necessary to ensure that wives and children of families did not suffer from the reluctance to work of the husband and father.

The Tory 'think-tank' on social welfare is, we are told, also looking into the system of benefits for what are sweepingly and

guard and improve their own health. Much though we may disparage the American system of private responsibility for medical fees, at least it has to commend it the fact that it poses a very high inducement to people to take care of themselves and follow a healthy way of life. The drawback of such a system is of course that there are many people requiring medical services as a result of pure mishap and misfortune for which they are in no way to blame. I cannot believe that it is beyond the wit of doctors to establish some line of distinction between those who need their attention in this way and those who do so simply on account of



THE JARROW HUNGER MARCHERS

They were not welfare 'spongers'

vaguely called 'one-parent families'. I have always felt that this all-embracing classification is a wholly wrong one in that it applies to three entirely different categories of people, i.e. those whose children were born out of wedlock and therefore probably through promiscuity; those who have been divorced; and finally those who have been widowed.

Of these, the last named obviously have a strong claim to state care, while in the case of the second the claim should be related entirely to the circumstances of the divorce, with the greatest benefit going to those least to blame. Of all the categories, the first named should warrant the least consideration, except where rape can be proved as the cause. The issue is not simple but we might start by classifying these three categories under three entirely different headings, instead of the one heading used at present.

Sickness benefit, at present costing the nation £3¼ billion, is also being subject to review. If cuts are to be made here, I would suggest that—as with claims to medical services also—the criteria should be related to the origins of the sickness.

It is surely conducive to the breeding of a healthier and stronger nation that people are given the greatest possible incentive to do all that they can reasonably do to safe-

avoidable self-neglect. Just as a doctor's professional judgement is needed in the signing of a certificate to establish that a man is genuinely medically unfit for work, so should we also be able to rely on that same professional judgement to establish the root causes of that unfitness. Were we to make this a rule of state medical services, requiring the patient to pay a greater proportion of fees the greater his responsibility for his condition, and were we to apply that same rule for sickness benefits, we could promote a healthier population and at the same time save much public money.

Cause for alarm

There is one final sector of the social services which calls for comment and that is the sector which is absorbing by far the biggest portion of money of all. No-one but the most callously minded would advocate that we should reduce state pensions at a time when the existing pension is in millions of cases insufficient to provide adequate food and comfort. We should at the same time view with genuine alarm the prospect that, as stated at the beginning of this article, the portion of our citizens of pensionable

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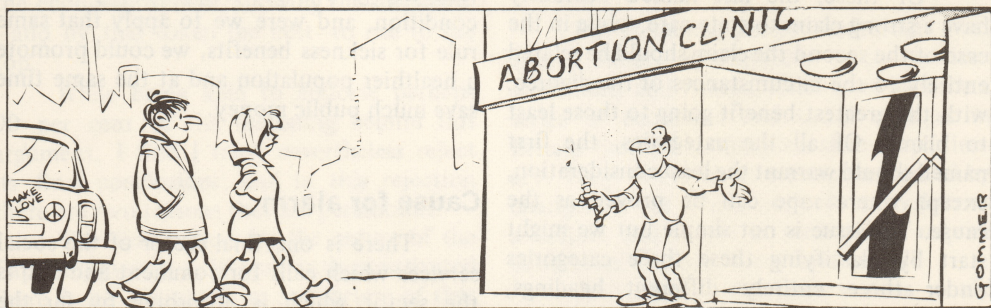
SOCIAL WELFARE

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age is going to increase greatly while that of younger people earning and paying taxes is going to diminish.

This of course is the inevitable consequence of state policy in the 1970s and after, egged on by every manner of 'progressive' lobby and interest, aiming at a low British birthrate. The issue is a very big one—perhaps the biggest facing the nation and the whole Western world—and warrants an article all to itself. Suffice it to say here that in the field of sustaining our social services, as in so

many other fields, this policy is proving disastrous. It must be reversed and reversed quickly—before any further damage to the future of our race is caused. The surest way to guarantee a decent life to those of our citizens who have served their stint and earned a secure retirement is to have the greatest possible number of younger people working and supporting them. This is such a self-evident truth that to explain it should not be necessary except to the ranks of the moronic and those inspired by a national death-wish. Of one thing, however, we may be sure: in no way will that truth feature in the reforms of social services now being contemplated.



Suicide of the West

THANK YOU!

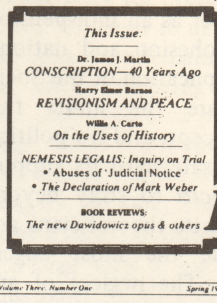
We take this opportunity to thank all those readers who responded generously to our appeal made in March to help us meet an unforeseen tax bill. The money necessary to pay this bill has now been raised and the bill has been settled.

Notwithstanding our having overcome this particular financial problem, we are still heavily reliant on regular donations to meet our normal commitments, and we hope that there will be no let-up in these donations in the future.

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THOUGHT FOR THE MONTH

When therefore, by degrees, the startling doctrine that aristocratic rule was not a natural law began to be learnt by the masses, a commotion ensued similar to that which would result today if men were given the means of controlling the weather.

Instantly, every Tom, Dick and Harry would insist on serving his own best interests by ordering rain, sunshine or wind. Factions would form to induce one sort of climate or the other, and the conflict of meteorological policies would lead to chaos if not catastrophe.

ANTHONY LUDOVICI
The Specious Origins of Liberalism

Rudyard Kipling: White Man's Poet

One hundred years ago, in Lahore — today the second city in independent Pakistan but then an administrative center in British India — a 17-year-old subeditor, fresh out of school in England, worked very hard to get out each day's edition of the *Civil and Military Gazette*. His name was Rudyard Kipling.

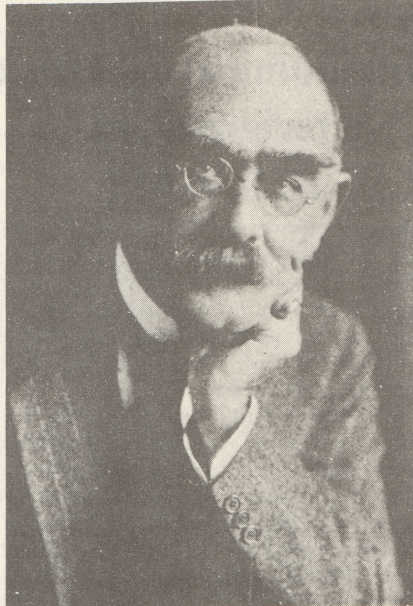
Every now and then the young subeditor, with his editor's assent, would fill up a little left-over space in the newspaper with a poem of his own composition, much to the annoyance of the Indian typesetters, who did not like to use the special typefaces which Kipling deemed appropriate to distinguish his poems from the prose around them. In 1886 he gathered up all of these poems from the previous three years and republished them in a book, under the title *Departmental Ditties*. The book was an immediate hit with other British colonials, and the first printing sold out very quickly.

Then it was one book after another, for from 1883 until his death in 1936 Kipling's pen was seldom idle; hardly a week went by that he did not write one or more poems. Because his poetry expressed so well the common sentiment of the race — the deep soul-sense of men conscious of their breeding and of their responsibility to live up to a standard set by their forebears — it became very popular with his fellows. He was by far the most widely read — and the best-loved — poet writing in English at the beginning of this century; every cultured person in the English-speaking world was familiar with at least some of his poems. In 1907 he was awarded the Nobel Prize for Literature.

Kipling chose as his symbol — his personal rune — the swastika, the ancient Aryan sign of the sun and of health and of good fortune. Most editions of his works published in the first decades of this century are adorned with this symbol. Beginning in 1933, however, Jewish pressure was brought to bear against the publishers, and the swastikas were dropped from subsequent printings.

Unfortunately, the censorship did not end there. Kipling's poetry was obnoxious to the new men who began tightening their grip on the

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RUDYARD KIPLING

cultural and informational media of the English-speaking world in the 1930's — obnoxious and dangerous. Actually, the whole spirit of Kipling's writing was dangerous to them, totally at odds with the new spirit they were promoting so assiduously, but they could not simply ban all further publication of his works.

What they did instead was take measures to have dropped from new editions of his collected writings those of his poems and stories which expressed most explicitly the spirit and the ideas they feared: the spirit and the ideas of proud, free White men. Today every school child still reads a bit of Kipling's poetry: such things as "Mandalay" and "Fuzzy-Wuzzy" and "Gunga Din," which superficially seem safely in tune with an age of multiracialism and "affirmative action" and White guilt.

But what American schoolchild has ever been given an opportunity to read Kipling's "The Children's Song"? The first two stanzas of that poem are:

Land of our Birth, we pledge to thee
Our love and toil in the years to be;
When we are grown and take our place,
As men and women with our race.

Father in Heaven who lovest all,

Oh help Thy children when they call;
That they may build from age to age,
An undefiled heritage.

There are many other Kipling poems, equally dangerous, which have been deleted from every edition of his works published since the Second World War. Here are three of them:

A Song of the White Men

Now, this is the cup the White Men
drink
When they go to right a wrong,
And that is the cup of the old world's
hate —
Cruel and strained and strong.
We have drunk that cup — and a bitter,
bitter cup —

And tossed the dregs away.
But well for the world when the White
Men drink
To the dawn of the White Man's day!

Now, this is the road that the White
Men tread
When they go to clean a land —
Iron underfoot and levin overhead
And the deep on either hand.
We have trod that road — and a wet and
windy road —

Our chosen star for guide.
Oh, well for the world when the White
Men tread
Their highway side by side!

Now, this is the faith that the White
Men hold
When they build their homes afar —
"Freedom for ourselves and freedom for
our sons
And, failing freedom, War."
We have proved our faith — bear
witness to our faith,
Dear souls of freemen slain!
Oh, well for the world when the White
Men join
To prove their faith again!

The Stranger

The Stranger within my gate,
He may be true or kind,
But he does not talk my talk —
I cannot feel his mind.
I see the face and the eyes and the
mouth,
But not the soul behind.

The men of my own stock
They may do ill or well,
But they tell the lies I am wonted to.
They are used to the lies I tell,
And we do not need interpreters
When we go to buy and sell.

The Stranger within my gates,
He may be evil or good,
But I cannot tell what powers control —

Contd. on page 17

Some 'anti-racist' arguments demolished

THE SALISBURY REVIEW is a periodical sponsored by the Salisbury Group, who have no official ties with the Conservative Party but whose chief aim is to give voice to conservative instincts rather than any specific policies which might be called 'Conservative'. The contents range from rather abstruse articles on political philosophy to ones of more general interest.

Two in the current issue would, I think, be of great interest to those who oppose the idea of a multi-racial Britain and the fashionable multi-racial doctrines of the day. Professor Anthony Flew, Professor of Philosophy at the University of Toronto, wrote on the "Race Relations Industry" and P. J. Honeyford, headmaster of a multi-ethnic school, wrote on "Education and Race - an Alternative View". Internal evidence in this article, coupled with recent press reports, leads me to think that the school must be in Bradford, a town notorious lately for the stream of edicts on race relations in its schools issued by a **Conservative** Education Committee, edicts which can in no way be differentiated from those that would be issued by a left-wing council if such a council had been in power.

In his article Professor Flew points out that the Commission for Racial Equality proclaims that its aims are, among other things, promoting equality of opportunity and good race relations between different racial groups. Professor Flew examines some of the statements in the Commission's Annual Report for 1982. The Report informed its readers that the Commission won only 30 of the 200 cases of racial discrimination which it brought or supported before industrial tribunals. Considering the long

Two illuminating articles reviewed by H. S. HALL

lugubrious reports on racial discrimination which the Commission is always producing, Professor Flew points out that the number of cases won by the Commission was pretty slender, all things considered, and that discrimination is not nearly so bad as the Commission makes out.

Notwithstanding these facts, the Commission went on to say that racial discrimination in employment remains widespread and that a recent check on 300 London-based firms revealed that no less than (according to the Commission) 50 per-cent discriminated against Blacks applying for vacancies. Professor Flew argues that the Commission seems to be confusing equality of opportunity with equality of outcome. The Commission seems to assume that because comparatively few Blacks, as compared with Whites, were offered jobs, this must be because Blacks were being discriminated against, but of course the real reason, which the Commission declines to recognise, was that the Blacks did not get the jobs because the Whites were more suitable.

UNEMPLOYMENT LOWEST AMONG ASIANS

Professor Flew goes on to point out that the Commission's own figures, when looked at in more detail, actually belie its conclusions. The Commission categorically states that ethnic minorities have taken more than their fair share of youth unemployment, citing the fact that in inner city areas 59 per-cent of young West Indians were unemployed

compared with 41 per-cent of white youths. This of course, in the view of the Commission, is due to 'white racism' but, curiously enough, in a diagram giving fuller details of youth unemployment, the figures shown are 59 per-cent for Afro-Caribbean, 42 per-cent for Whites and only 40 per-cent for Asians! This would indicate, says Professor Flew, that the Commission's arguments about 'white racism' are simply false and that further explanations are required. Can it be that the reasons for the high unemployment of West Indians are not due to 'white racism' but to deficiencies in character and/or education, something which the Commission flatly refuses to accept.

Professor Flew thinks that the budget for the Commission should be drastically reduced and that it should be reminded that its job is to promote equality of opportunity (as indeed it actually states in its Report) and not equality of outcome. I must disagree with Professor Flew's opinion on the budget; I believe that it should not be cut, even drastically reduced, but totally abolished - as should the odious Commission itself and the whole of the rest of the race relations industry, together with the oppressive Race Relations Act which established this anti-British body for aliens in the first place.

I have often wondered myself how the Commission arrives at its conclusions about gross racial discrimination. After all, discrimination is basically a state of mind and therefore not susceptible to proof if the person accused maintains that his/her decisions were not based on race.

Professor Flew continues by saying that the Commission is itself guilty of discrimination because many of its Project Aid Grants are directed exclusively at black groups of one sort or another. The Commission,

Contd. on next page

IN A MINORITY

White child in a school in Leicester



according to its Report, made grants to a Festival of Black Independent Film Makers and to a Conference of the Society of Black Lawyers, for instance. Would the Commission, as Professor Flew pertinently points out, make such aid contributions to a Festival of White Film Makers or a Conference of White Lawyers? Hardly! The Commission would probably bring a case against the organisers of such events for contravening the Race Relations Act.

Professor Flew maintains that the greatest harm is done not by the Commission itself but by the local community relations officers, and cites as an example the case of the Royal Berkshire County Council, which has appointed a Marxist (!) to direct its race relations activities. This official has already redefined 'racism' so that equality of opportunity and equality of outcome come to one and the same thing. Professor Flew goes on to argue that if the policy papers issued by this Council are to be implemented, it will be necessary to adopt a quota system in all our institutions and professions so that the proportion of ethnic groups in these institutions and professions is the same as their proportion in the population as a whole, something which would have a ruinous effect on any racially unbiased standard of achievement.

FANATICS

Professor Flew's article illustrates the lengths to which the multi-racial fanatics intend to go to eliminate what they call 'racism'. When, oh when, are the British people going to wake up to the threat which these fanatics pose to their future well-being? If the indigenous population decline to act it will find that its country has been filched from it.

Mr. Honeyford's article on "Education and Race - an Alternative View" describes what it is like to be a headmaster of a school in the middle of a predominantly Asian area and what happens whenever he questions some of the current educational opinions on race relations and the curriculum. He mentions something which all British nationalists must have noticed many times, namely, that many people are afraid of openly expressing their real feelings and are even doubtful about their right to think such thoughts. As an illustration of this, some while ago I had some correspondence with one of the few journalists courageous enough to oppose the fashionable doctrines on race. She told me that an article of hers on the Race Relations Act had attracted a large correspondence but many of the writers had been **afraid to sign their names**, such is the sinister and baleful influence of that pernicious Race Act. To such a pass have we now come in a country whose leaders are always prating about the freedom of speech and discussion we enjoy. Any white nationalist knows full well that he has about as much freedom to express his opinion publicly as an anti-Communist does in the Soviet Union.

Mr. Honeyford discusses the way the term "racism" is now used and how it has become simply a slogan whose original meaning has been grossly distorted. We know that it is now merely a term of abuse, much like fascism has become. I can recall quite recently a BBC TV commentator interviewing an alleged racist practically

spitting out this word to the person he was interviewing much as he would, no doubt, have spat out the word rapist. Strangely enough, such is the power of modern racial propaganda, the individual concerned, instead of boldly admitting he was a racist and proud of it and saying that if the commentator didn't like it he could lump it, gave a sort of mumbling denial which was hardly convincing.

Mr. Honeyford went on to say that such is the influence of misguided racial teaching that West Indian doggerel is treated as if it were on the same level of achievement as Wordsworth or Shakespeare. I can recall that a while ago there were claims that bongo drums were to be regarded as on the same level of culture as a symphony orchestra! Mr. Honeyford has had put to him the view that creole, pidgeon and other non-standard variants have as much right to be regarded as a proper language as standard English and are just as capable of fine shades of meaning and expression!

He describes a meeting which the local education authority had been badgered into holding by the schools in the area to discuss the custom of Asian parents of sending their children back to Pakistan for long periods during term time. The meeting quickly degenerated into a bear garden with the Pakistanis present hurling abuse at the Chairman and denouncing the whole thing as 'racist'. This meeting was a sincere attempt on the part of the education authority to point out to the Asian parents the harm suffered by their children from these long absences during term time. The warning obviously fell on deaf ears but I don't suppose this will prevent the parents of these alien children from claiming that our educational system disfavours them. It's also rather remarkable, when you come to think of it, that any British parents keeping their children away from school for long periods would be prosecuted, but that the local education authority is quite clearly afraid of taking any similar action against the Pakistanis in case it should be accused of 'racism'. Here

again is another example of the innumerable privileges accorded to the unassimilable aliens in our midst. Is there another European country, I wonder, where, instead of aliens having to obey the local laws, the latter are ignored or else drastically altered to conform to alien habits and customs?

Mr. Honeyford stresses that one of the saddest results of the obsession with multi-racialism and the multi-racial curriculum is the effect this is having on the white children, who now constitute the ethnic minority in many of the schools in inner city areas. (What a pass has our country reached when the indigenous population constitutes the minority!) The white minority is of course ignored by the multi-racial fanatics. Mr. Honeyford states that the educational disadvantages of these poor white children are now confirmed but, as their parents are lower working class, are not very articulate and have of course no pressure group(s) to speak up for them and in particular no government quango to plead their cause, no one in authority is going to take any notice of them.

One of the worst results of the whole business, says Mr. Honeyford, is the number of teachers who are now jumping on the multi-racial curriculum bandwagon, recognising that this is the way to get on in the world. The race relations industry, as Peter Simple often points out, is the only growth industry in modern Britain.

It's rather strange that, although the authors of these two articles see clearly enough the damaging effects of the multi-racial society, neither puts forward any solution to the problem. The solution is of course compulsory repatriation and the restoration of racial homogeneity. If nothing is done about this race problem and we continue to drift, I can foresee the day, not too far distant, when the British race will be as obsolete as the Ancient Greeks and Romans and for the same reason: alien invasion and consequent miscegenation. Why this is not obvious to our politicians is simply beyond me.

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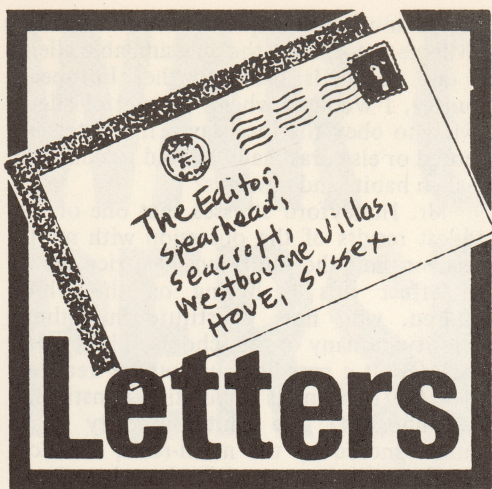
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SIR: I heard recently that there had been a British TV production of Agatha Christie's *A Caribbean Mystery* in which the wise and civilised 'Dr. Graham' who performed autopsies on the murder victims was portrayed as a black man. When this news reached me I caught a whiff of the stench that is becoming common in the rotting nations of the West, so I went downtown and bought a copy of the original novel.

It is a detective story set in one of the Windward Islands, probably St. Vincent, in the early 1960s, when the British West Indies were administered from Trinidad.

The book has at the beginning, for the benefit of absent-minded readers, a list of all the characters that play a noteworthy part in the story. In this list the physician Dr. Graham is specifically described as an Englishman, one of the four who represent "a solid English background." All the other persons listed are British or American, with the exception of the last, Victoria, a black chambermaid who happened to notice suspicious conduct by the man who has committed the first murder in the story; she tries a spot of blackmail and is of course silenced.

Among the minor figures, not on the list, the only nigger who appears at all in the story is a black buck whom the chambermaid has frequently entertained in bed. There is a not unintelligent policeman named Weston who appears briefly and is described only as "a slender dark man," so he could, I suppose, be a quadron or even a mulatto. The only other physician is attached to the police; he is not described at all, but his name is Robertson, and so he is presumably British.

It is obvious therefore that Agatha Christie's story was altered for the purpose of spitting in the faces of the Anglo-Saxons, although I hope that Britain has not sunk quite so low as the United States, in which we recently had a production of Shakespeare's *Macbeth* in which Lady Macbeth was as black as the ace of spades.

Professor REVILO P. OLIVER
Urbana, Ill., U.S.A.

SIR: I see that once more the 'coloured ethnics' have won a battle with the Bradford City Council in respect of the *halal* meat dispute. I also note that in this so-called 'democratic' country only one man can voice his thoughts on the coloured ethnics

with any impurity and that is Mr. Enoch Powell, MP, and it is obvious that his predictions are now coming true. Why do the four main parties refuse to see the obvious facts and continue to sacrifice this nation in order to get the black vote? I know that if this letter is seen in Bradford I shall be called a 'racist', but so be it; I am just a loyal Englishman, true to Queen and country. I have nothing against the coloureds in their own countries, but we cannot afford them here.

Mrs. Thatcher is concerned that by 1990 we could have 10 million senior citizens in Britain but should she not be more worried that we could have 10 million coloureds? In Bradford during the *halal* meat debate 20 cowardly councillors absented themselves from the council chamber, 4 who were there abstained from voting and the two who had spoken against the motion (Liberals) allowed themselves to be intimidated by the Asian mob into voting for it.

NAME AND ADDRESS SUPPLIED
Bradford

SIR: I learn from the national press that a racial minority has gained yet another victory over us natives. In this instance a Moslem schoolgirl has complained successfully to the Commission for Racial Equality that she was obliged to wear a skirt to obtain a Saturday job in Woolworths, and that this was against her religious beliefs.

Threatened by the racist Commission, the employers capitulated at once in the usual craven fashion. Now trousers may be worn by all the female staff — except the white Christian majority of course!

So it goes on. It appears that almost any complaint or protest made to the Commission by non-Whites and non-Christians — however trivial or perverse, and however much against equity and commonsense — will succeed. Even the law may be changed to suit them, while a white Christian who protests can be sent to prison. He has no Commission to take up his case, to provide solicitor and counsel and to bear all the costs. And he has no politicians or newspapers to trumpet his cause.

I refer in particular to the late Mr. Fred Hill, a retired schoolmaster aged 74 and of frail physique, who conducted a long protest against the racist law which permits turbaned Sikhs to ride motorcycles without crash helmets while to all the rest of us that headgear is compulsory. Mr. Hill eventually died a lonely death in Pentonville Prison.

L. GOODGE
Southminster, Essex

SIR: Is it not now time for the British race to get together and get Britain back for themselves. We have just seen on our TV screens the so-called siege at the Libyan Embassy and the murder of a policewoman while on duty. To make matters worse, the gunman who killed her will not now be brought to justice.

In the last couple of years we have seen Libyans, Iranians, Kashmiris, Turks and other foreigners coming into Britain and bringing their internal political quarrels

with them, while imposing a great strain on the British police with their ceaseless demonstrations and marches. Surely the British have had enough.

It is an interesting fact to ponder on that in the past, when most of these countries were ruled by the British or other colonial powers (Italy in the case of Libya) we did not have this sort of trouble.

W. W. SMITH
Dublin, Ireland

SIR: A man in Birmingham recently stood trial for having shot dead a young Black after having been driven, in his own words, "to the limit" by the interminable noise coming from a West Indian party which was held in his neighbourhood and lasted several days.

Apparently the police had received many complaints from white neighbours but had done nothing to stop the row. Finally Mr. William McFall decided to take the law into his own hands, grabbed a revolver and emptied it through the window of the house where the party was being held. One Black fell wounded and another dead.

Could we not say of Mr. McFall: there but for the grace of God stand many of us?

M. E. WILSON
Bristol

SIR: I would draw your attention to a recent issue of *National Front News*, which states on the front page that the NF paper sellers in Church Street, Liverpool, have greatly worried the local Race Relations Committee by selling their papers "from below a massive Union Jack..."

This report was in fact taken from an article in the *Liverpool Echo* in which Councillor Derek Hatton stated that the trade union movement must "stop the Fascists" on Church Street. In the same article the paper sellers were mistakenly described as belonging to the National Front. In fact they were BNP activists selling *British Nationalist*, and the local NF Organiser wrote to the paper dissociating the NF from them. This did not prevent NF Head Office claiming them as representative of the NF — a case of bad liaison between NFHQ and its branches!

Since the Liverpool BNP was formed in the Spring of 1982, we have never seen NF paper sellers in Church Street or anywhere else in the vicinity of Liverpool city centre.

This is just another example of lies used by the NF to conceal falling strength.

KEN USHER
BNP Organiser, Liverpool

SIR: I notice that the latest car to roll off the BL assembly line is to be called the 'Montego'. This comes on top of the Metro and the Maestro. Then from Ford UK there is the Cortina, the Granada, the Sierra and the Capri. Isn't it about time that we had some motor models with British names? Ford, perhaps, could claim that their choice of names is conditioned by the fact that they are an international company but Leyland can offer no such defence.

T. G. BELL
Tamworth, Warwick

OPEN LETTER TO RAY HILL

Dear Ray Hill,

This is a letter which I never dreamed I would have to write. It is not a pleasant task, but one which has to be done. I feel that I would be betraying my fellow Nationalists, both in and out of the British National Party, were I to remain silent, but who could possibly ignore your actions after having read the pitiful so-called 'exposé' in the *News of the World* and on Channel Four TV?

We have known each other a long time, Ray, you and I. I always thought of you as a man dedicated to uniting, rather than disrupting, to creating rather than destroying. You were one of those people whom I, and many others, regarded as an instrument of Nationalist unity.

Do you remember, Ray, the meeting at Smithfield, organised by Robin May: an early, and indeed successful attempt, at creating such unity, where we shared the same platform? Do you remember what you said, how enthusiastically you were acclaimed, and how we agreed afterwards that this could well be the start of a new understanding between rival Nationalist factions? Indeed it was, for from that meeting and smaller meetings like it came the all-important conference at the Charing Cross Hotel, at which the British National Party was born. Do you remember that meeting, Ray? We were both there on that occasion too.

This was the first major breakthrough in the interests of Nationalist unity for many years. I thought that you spoke sense at that meeting, and I and many others were very pleased when you offered to take a major active part in helping to form the new party.

Do you remember all the other meetings since then, when we have spoken together up and down the country? I do not think that there are many branches, especially in the North of England, where you and I have not spoken.

Having worked with you over the years, apart from respecting you as a

fellow Nationalist, I had come to consider you as a personal friend. I always thought that there was a bond of mutual trust and respect between us. In an area of politics where petty jealousies by malcontents can disrupt the running of the most orderly of parties, I felt it reassuring to think that our personal rapport was not only beneficial to the BNP but also provided a safeguard against personal attack.

There were those, Ray — a few — who did not share my respect for you. People I had known for many years, people who had less confidence in your loyalty and ability than I had.

They were right. I now have to apologise to these people: to Jack Noble of Humberside, who never trusted you ever since your South African days; to Keith Thompson and Don Turner of the League of Saint George, who voiced their opinion that you were an *agent provocateur*; to Jimmy Styles, who always maintained that you had engineered a confrontation between him and the gutter press. Finally I must apologise to the Leader of the BNP, John Tyndall, in particular, and to my fellow Nationalists in general, for having been unwise enough to accept you at face value.

I do not believe for one minute, Ray, that your decision to defect was of five years' standing; I do not believe in the 'bleeding heart' soul-searching that you have postulated to the press. I do believe, however, that the one and only reason that you betrayed the trust of your fellow Nationalists was for financial gain. A motive that your friends would fully understand and endorse — I refer, of course, to the 'friends' whom you 'discovered' to be Jews!

One final question, Ray: how much did it cost your sponsors? Just what is the price for the betrayal of friendship and loyalty? £1,000? £2,000? Or is the going rate still the same over the centuries: just thirty pieces of silver?

John G. Wood

VOTE FOR BRITAIN

VOTE BNP

Manifesto of the British National Party

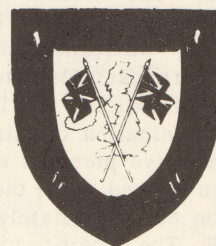
MANIFESTO

READ the Election Manifesto of the British National Party for 1983, available at 43p post-free from: P.O. Box 115, Hove, E. Sussex BN3 3SB.

BNP wall plaque

PLYMOUTH BRANCH of the British National Party has produced an extremely attractive piece of home decoration which should be very popular among party supporters. It is a wall plaque in wood carving, which we illustrate here. The words at top and bottom say "British National Party — for race and nation". The plaque is most attractively coloured, with Union Jacks in red, white and blue.

The plaques may be ordered from: Mr. L. Bearsford Walker, 44 Patterdale Close, Estover, Plymouth, Devon. They cost £15, incl. postage.



THE THUNDERBOLT: A hard hitting monthly paper for American and other white race patriots. Independent of any political party. Sample copy for 90p from PO Box 1211, Marietta, Ga. 30061, U. S. A.

KIPLING

(Contd. from page 13)

What reasons sway his mood;
Nor when the Gods of his far-off land
Shall repossess his blood.

The men of my own stock,
Bitter bad they may be,
But, at least, they hear the things I hear,
And see the things I see;
And whatever I think of them and their
likes
They think of the likes of me.

This was my father's belief
And this is also mine:
Let the corn be all one sheaf —
And the grapes be all one vine,
Ere our children's teeth are set on edge
By bitter bread and wine.

Song of the Fifth River

When first by Eden Tree,
The Four Great Rivers ran,
To each was appointed a Man

Her Prince and Ruler to be.

But after this was ordained,
(The ancient legends tell),
There came dark Israel,
For whom no River remained.

Then He Whom the Rivers obey
Said to him: "Fling on the ground
A handful of yellow clay,
And a Fifth Great River shall run,
Mightier than these Four,
In secret the Earth around;
And Her secret evermore,
Shall be shown to thee and thy Race."

So it was said and done.
And, deep in the veins of Earth,
And, fed by a thousand springs
That comfort the market-place,
Or sap the power of Kings,
The Fifth Great River had birth,
Even as it was foretold —
The Secret River of Gold!

And Israel laid down
His sceptre and his crown,
To brood on that River bank,
Where the waters flashed and sank,

And burrowed in earth and fell,
And bided a season below,

For reason that none might know,
Save only Israel.

He is Lord of the Last —
The Fifth, most wonderful, Flood.
He hears Her thunder past
And Her Song is in his blood.
He can foresay: "She will fall,"
For he knows which fountain dries
Behind which desert-belt
A thousand leagues to the South.

He can foresay: "She will rise."
He knows what far snows melt
Along what mountain-wall
A thousand leagues to the North.
He snuffs the coming drouth
As he snuffs the coming rain,
He knows what each will bring forth,
And turns it to his gain.

A ruler without a Throne,
A Prince without a Sword,
Israel follows his quest.
In every land a guest,
Of many lands a lord,
In no land King is he.
But the Fifth Great River keeps
The secret of Her deeps
For Israel alone,
As it was ordered to be.

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LIVERPOOL RALLY HUGE SUCCESS

THE BRITISH NATIONAL PARTY made its mark on Liverpool on Saturday, April 21st, with a highly successful St. George's Day rally in the city centre. As a result of the rally and the left-wing and black opposition to it, the party won national headlines on TV and radio, as well as massive local publicity in the Merseyside area.

As soon as it was known that the BNP had booked a room at the Shaftsbury Hotel in Liverpool, the hotel management was visited by people purporting to be spokesmen for the Council for Community Relations. The visitors threatened that there would be violence if the meeting went ahead, whereupon the hotel management promptly cancelled the booking.

Fortunately, the local party organisers, in anticipation of this contingency, had an alternative premises standing by which had been booked under the name of an organisation not immediately identifiable with the BNP. The necessity for using this method of booking was amply demonstrated by the loss of the previously reserved premises. Members of the public who turned up at the Shaftsbury Hotel were redirected to the alternative location.

In the meantime a left-wing mob, largely comprised of black immigrants from nearby Toxteth, had assembled in the vicinity of the meeting place. When they discovered the new location of the meeting

they mounted a hostile demonstration. As the afternoon wore on, many more joined the demo — to the point at which hundreds were present.

One group of reds, including several Blacks, tried to gatecrash the hotel where the meeting was being held. They got into the foyer and tried threatening those entering, but as soon as a body of BNP stewards, led by Jimmy McGhee and Richard Edmonds, arrived on the scene the reds took to their

heels, pausing to fling a table and a chair at the BNP men from a safe distance.

The meeting duly began with the red mob gathering in size outside, visible from a large window looking out onto the street below. A number of times during the afternoon missiles were thrown at the window in attempts to smash it but of no avail.

We later heard that the two Liverpool Bishops, Protestant David Sheppard and RC

Contd. on next page



Above: John Tyndall speaks. Below: Ian Sloan addresses the meeting.



BNP Recordings

RALLY '82

Speeches from the BNP national rally in London on October 16th 1982, the theme of which was 'Unite and fight for Britain's future!'

Side 1: Speeches by Charles Parker and Ray Hill; **Side 2:** Speech by John Tyndall.

VOICES OF NATIONALISM

Side 1: Recordings of speeches from the Nationalist Unity rally in London on September 5th 1981. Hear John Tyndall, Ray Hill, Kenneth McKilliam, Len Bearsford Walker and others. **Side 2:** Talk by John Tyndall on 'The coming British revolution'.

TYNDALL SPEAKS I

Side 1: Talk on 'Our Anglo-Saxon heritage' (about the world-wide dispersal of the peoples of British stock); **Side 2:** Talk on 'Britain's economic crisis'.

TYNDALL SPEAKS II

Side 1: Talk on 'The case for Nationalism' (the internationalist argument demolished); **Side 2:** Talk on 'Tragedy of the 20th Century' (analysis of the results of the Second World War).

These 4 sets of recordings are presented in cassette form and are available at £3.50 each (with 17p postage) from: BNP Recordings, Box 115, Hove, E. Sussex BN3 3SB.

BNP grabs national headlines

Derek Worlock, had joined the red mob — which did not cause us undue surprise. According to press reports, this had been to calm the mob down and dissuade them from violent action, but this was sheer humbug; only two things stopped the mob from attacking the meeting: the resoluteness of the BNP stewards and the presence of the police. All the two Bishops were in fact there for was, in the first place, to give the mob a 'respectability' they would not otherwise have had and, more important still, to get themselves a bit of extra free publicity.

Archbishop Worlock was reported as raving that the BNP meeting in the city amounted to 'blasphemy' and His Grace went on to attack the BNP for "stirring up

race hatred." This clearly showed that he had not even taken the trouble to find out what the meeting was about: in fact it had been called in opposition to unemployment, and racial arguments did not figure in any major way in the speeches made.

About 150 attended the rally, which was addressed by Ian Sloan, David Bruce, Stanley Clayton-Garnett and John Tyndall, with Ken Usher in the chair. Ian Sloan also did the collection appeal and raised over £160.

The Liverpool rally was the first of a series of major rallies that the party will be holding all over Britain during 1984. The next one is scheduled for Bradford in June and this will be followed by others in London, Manchester, Birmingham, Glasgow

and other cities in the course of the year.



National Review

The League Review, a pro-National Socialist political journal published in Great Britain by the League of St. George.

£5 for 6 issues, British Isles and overseas surface mail (US \$12)

9/11 KENSINGTON HIGH ST., LONDON, W8 5NP

Our magazine, though it believes in racial differences, opposes race-hatred. All those who oppose multi-racialism should attack the politicians who promote it, not the immigrants, who are merely its victims.

Below: Stanley Clayton-Garnett speaks. Right: Stewards eject troublemakers.



British Nationalist

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BECAUSE we of *Spearhead* speak our mind openly on the great issues of the day, without fear of what powerful interests we offend, our magazine is constantly short of money. We cannot persuade the large wholesale distributors to buy copies, and our income from advertising is tiny. We obtain distribution through postal subscriptions and by sales through the local branches of the British National Party, which we support. The revenue from these sources is nowhere near enough to enable us to meet our production costs at the present time.

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All contributions should be sent to *Spearhead*, 52 Westbourne Villas, Hove, Sussex.

BNP Book Service

P.O. Box 446, London SE23 2LS

At last! The long promised BNP Book Service is now open! A stock of books and pamphlets has been purchased, and the intention is to increase this stock and its range month-by-month until our book service offers as varied selection of literature as any in the business.

We hope very much that members and supporters of the British National Party will patronise their own Book Service. In the beginning they may not

be able to obtain the books they want as quickly as they could by buying from alternative book concerns, but they will have the satisfaction of knowing that their purchases of books are helping the party – all the profits from the first sales will be ploughed back into buying more books, while later profits will partly be allocated to obtaining a party bookshop and office in the London area which long has been a party objective.

We list here the books that are now in stock. It is a limited range to begin with but our supporters can obtain any other books they want if they are prepared to wait a little longer. Just give us the title, author and publisher and we will order the book for you. If you know the price, please send in your remittance in advance. If the book is unavailable, we will refund your money. If you do not know the price, we will find out for you.

BOOKS IN STOCK

THE BIOLOGY OF THE RACE PROBLEM (Prof. W. C. George) £1.00 (21p). The race equality hoax destroyed by an academic expert. 70pp.

THE CAMP OF THE SAINTS (Jean Raspail) £2.40 (57p). A sensational novel about the destruction of the white world by Asian immigrant invasion. 1973, 311pp.

DID SIX MILLION REALLY DIE? (Richard Harwood) 50p (12½p). The fact-filled pamphlet that refutes the Holocaust legends and evoked Zionist frenzy. 28pp.

THE HOAX OF THE TWENTIETH CENTURY (Prof. A. R. Butz) £2.40

(57p). A scientist applies clinical methods to an investigation of the 'Holocaust' and completely dissects the myth. 2nd ed. 1977, 315pp.

THE MONEY BOMB (James Gibb Stuart). £3.95 (33p). Discusses the failure of our debt-based financial system and describes its role in creating inflation. 1983, 158pp.

THE NEW UNHAPPY LORDS (A. K. Chesterton) Hardback £3.00 (51p); Paperback (limited supply) £1.50 (45p). An exposure of the financial power that seeks to drag mankind into a global police state. 1972, 255pp.

RACE, INTELLIGENCE AND EDUCATION. 30p (12½p). A reply to the

notorious NUT racemixing booklet, packed with facts and cogent argument. 1979, 20pp.

RACE AND POLITICS (H. B. Isherwood) 30p (12½p). Shows that a sense of racial identity is an essential element of nationhood. 1974, 36pp.

RELIGION AND THE RACIAL CONTROVERSY (H. B. Isherwood) 30p (12½p). Shows that racial integration is not ordained by Christianity and that the reverse is true. 1970, 16pp.

Please note packing and postage charges in brackets and make cheques and postal orders out to BNP Book Service.

A bigger SPEARHEAD

As readers will probably notice, from this issue we have a bigger Spearhead. In fact the page size of our magazine has increased by one-eighth, or 12½ per-cent. There will be more to read every month.

This size increase has been brought about by a change in our printing arrangements whereby a larger size of paper is now being used.

We hope very much to be able, while maintaining this larger size, to keep our price as before. This of course will depend on our being able to rely on a regular flow of donations from our supporters, as in the past.

News from round and about

BNP Head Office reports the formation recently of 2 new active groups. In Scotland a Paisley group has been established which now runs its own local activities separately from the Glasgow branch, out of which it was formed. The Organiser is Norman McKenzie.

In London there has been formed a Hackney & Tower Hamlets group, the Organiser of which is Barry Osborne.

Leeds branch are proud to announce the opening of a new local headquarters premises, which will be used as a meeting place, office and social centre.

Mick Gibson, formerly Leeds branch Organiser, has been appointed Organiser for the new sub-region of West Yorkshire. Tak-

ing his place as Leeds Organiser will be David Owen (no, the SDP leader has not defected to the BNP yet – this is another David Owen!)

BNP South West Region will be holding a Summer camp in the SW area from the 10th to 13th August. Families including children will be welcome. For further details please contact Regional Organiser David Bearsford Walker at 44 Patterdale Close, Estover, Plymouth, Devon.

B.N.P. MEMBERS, wear your badges! Still only a small portion of the membership has bought the party badge. Price £1 each plus 25p p & p. From BNP, PO Box 457, London SE20 7QE.

Find out about the British National Party

Send 20p for information pack.

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